

On the Aversion of Men of Taste

has admired still more each year as its faculties have expanded, will have become the settled order of its ideas. And it will feel the same complacency in this intellectual order, that we feel, as inhabitants of the material world, in the great arrangement of nature, in the green blooming earth, and the splendid hemisphere of heaven.

LETTER VIII.

IT will be proper to specify somewhat more distinctly, several of the particulars in which I consider the majority of our fine writers as at variance with the tenour of the Christian revelation, and therefore beguiling their readers into a complacency in an order of sentiments, that sometimes virtually, and sometimes directly disowns it.

One thing extremely obvious to remark is, that the *good man*, the man of virtue, who is necessarily coming often in view in the volumes of these writers, *is not a Christian*. His character could have been formed though the Christian revelation had never been opened on the earth, or though the New Testament had perished ages since ; and it might have been a fine spectacle, but of no striking peculiarity. It has no such complexion and aspect as would have appeared foreign and unaccountable in the absence of the Christian truth, and have excited wonder what it should bear relation to, and on what model, or in what school, such a conformation of principles and feelings could have taken its consistence. Let it only be said, that this man of virtue had been conversant whole years with such oracles and examples as Socrates, Plato, Cicero, Antoninus, and Seneca, selecting what in any of them appeared the wisest or best, and all would be explained ; there would be nothing to suggest the question, " But if so, with whom has he conversed *since*, to lose so strangely the proper character of his school, under the broad impression of some other mightier influence ? "

The good man of our polite literature never talks with affectionate devotion of Christ, as the great High Priest of his profession, as the exalted friend and lord, whose injunctions are the laws of his virtues, whose work and sacrifice are the basis of his hopes, whose doctrines guide and awe